

American Missionary.

VOL. XI.

APRIL, 1867.

No. 4.

AMERICAN MISSIONARY ASSOCIATION.

(Central Office 53 John Street, N. Y.)

MISSIONARIES AND TEACHERS FOR 1866-7.

The following list contains the Names, Homes, and places of labor, of all who have been commissioned by the Association, for service among the Freedmen in the South, from Sept. 1st, 1866, to March 20, 1867. Names marked with a star are of those who have resigned the work.

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SUMMARY.

Commissioned at the Central Office,	248
Laboring under the direction of the Western Department of A. M. A.	72
" " " Middle West " "	48
" " " Cleveland Branch " "	11
" " " F. W. Home Miss. Society,	18
" " " Western F. A. Com'n. and A. M. A.	73
Whole number sent into Service,	465
Missionaries and missionary visitors,	52
Matrons of Mission Homes,	13
Missionary Teachers, Males 66; Females 333; Total,	399
Colored Teachers and Missionaries, from the North (12), from the South (16)	28
Whole number in Maryland, (4), District of Columbia, (16)	20
" " Virginia,	77
" " North Carolina,	47
" " South Carolina,	34
" " Georgia,	74
" " Alabama,	40
" " Tennessee,	54
" " Kentucky,	29
" " Kansas, (5), Illinois, (13), Indiana, (4), Michigan, (1)	23
" " Missouri, (15), Arkansas, (7), Mississippi, (22),	44
" " Texas, (20), Florida, (2)	22
Resigned, 14—leaving now in Service,	451

FREEDMEN.

A CONTRAST.

We publish below, by way of contrast, two newspaper items, and a letter. The items are clipped from a Southern paper, and exhibit the ignorance and prejudice which still finds utterance at the South against Northern teachers. The letter is from one of the teachers thus spoken against. This unstudied letter, written with no expectation that it would be published, reveals the toil, the self-denial and the kindly spirit of those who are thus misunderstood and misrepresented. We invite the attention of the reader to the quiet way in which the letter alludes to the newspaper taunts.

Athens has its churches named after our Lord. Doubtless many, calling themselves his disciples, crowd the Sabbath temple to pray for the conversion of the world, especially the heathen world. During the last year, we have heard repeatedly of the remarkable work of grace with which the whole town is said to have been moved. Perhaps some of those newly converted, and others who have renewed their Christian life, do feel some sympathy with the labor of these two teachers, coming almost without compensation, at great cost of comfort, in peril of health and with no other possible motive than that of Christian love, to open day and night and Sabbath schools, for the ignorant and neglected in their own town, nevertheless such is the prevailing sentiment in Athens, that the only welcome given these missionary teachers or their work, which has yet found public utterance, is contained in these two "items," from their press.

STREET YARN.—We learn that there are over two hundred "heathen" now undergoing conversion and civilization, by the two "missionaries" recently arrived in our town from the "Heavenly Kingdom" of Doodledom. We also learn that two more "missionaries" will soon be here, and that the F. B. will build a school house for their express

accommodation—at the expense of the "poor white trash" of the country, of course. All of which is very pleasant news, and calculated to make Southern "barbarians" feel good all over.

NEW MACHINE.—We heard a small and very dirty little nig telling another, on Sunday, of a new instrument of torture, brought here by the two pious young females, of the Puritan persuasion, who are at present teaching negro schools in this place. He described it as something like a vice, which held a cowhide, and *just whipped of itself!* He declared he "wan't gwine back no more, nuther."

ATHENS, GA. Jan. 15, 1867.

Your letter is received to-night, and I wish, in reply, to write you how and what we are doing. First, of our schools. There are but two colored churches here, both cheerfully given for our use. Miss Fitch has in her's, seventy-six pupils in the intermediate class; I, in the other, one hundred and fifty of the primary class.

When my school numbered nearly one hundred, I refused one morning two new applicants, saying I had as many as I could *teach* anything. They soon returned with their father, whose pleadings, as well as many others since, I could not resist. They say, "do let them come if you please, ma'am, and if you can't teach them even a little, just let them sit and hear what the rest learn; they'll be sure to catch it." And now I only say, "come in," and I think, thus far strength has been given according to my need. I surely should not have said before trying that I could take care of such a school; but I have omitted nothing. It is divided into seven classes, each coming full of interest and good lessons.

Our school hours from 9 till 2, and often nearly 3 o'clock, give me time for two or three minutes after each class for a verse of song or a few gymnastics; and during the opening exercises of the morning, a short familiar talk *with* (not *to*) them, which I *hope* will tend towards moral improvement, of which they are sadly in need.

My first care was to establish some sort of order and system, and to maintain this among so many—a large proportion of whom have never known the meaning of “school,” necessarily requires a great deal of *nerve* to hold them in check every moment—that is, keep their one hundred and fifty wills, subordinate to my one will.

I hoped to be able to say that you need not send another teacher. But I am more convinced every day that we must have help. I don't know where the teacher can live unless she is willing to take a third of the room occupied by Miss Fitch and myself, while I make my bed on the floor.

Each “to-day” is so full that no duty however slight can be left for “to-morrow.” We need your sympathy and your prayers. Have met with no opposition of any account. The papers have called us nothing worse than “two pious young females of Puritan persuasion.” I have written with many interruptions, and therefore not as concisely as I would.

F. E. MORGAN.

TENNESSEE.

From Rev. E. O. Tade.

CHATTANOOGA.

HOWARD SCHOOL.

This institution carries forward five day schools, three night, and one sewing school, two prayer meetings, one Sabbath school, and two preaching services on the Sabbath; besides quite a variety of business which may be styled *incidental*.

DAY SCHOOLS

were re-opened in November last. The pupils, over three hundred, are graded as primary, intermediate, and advanced. Our friendly visitors, from every point of the compass, say the school is very tidy; and we, that they are regular, well behaved, and their progress as good as we had anticipated, or ever saw in the North. The scholars are fast learning

to study, without the usual noise of schools in this latitude. As soon as they are sufficiently advanced, they take hold of and master the more difficult rules of arithmetic and grammar, just as if their faces were white. “*Mirabile dictu!*”

THE NIGHT SCHOOLS

number about one hundred, mostly adults. The more advanced read in the Bible; and from it learn, not only its divine lessons, but geography, history and grammar. Where, but in colored schools, were people ever known to learn their letters, and then to read, after they were seventy years of age, only that they might study for themselves the Word of God? And yet in our schools it is no uncommon thing to see the white-headed old man or woman, with great brass-bowed spectacles, sitting among their grand, perhaps great grandchildren, spelling out the words; turning the book, now this way, now that, so that the outline of the not very clearly perceived word, might be a little more distinct. “*Hic labor, hoc opus est.*”

SEWING SCHOOL

meets Friday P. M. of each week. After all hands get to work, instead of the usual gossip, each class is entertained by the reading of some good book, both interesting and profitable. For the want of better material, the girls have been making up Government blankets; true it is a gray the colored people do not much fancy, still it keeps out cold! Fitted out in it, many a ragged urchin has found his way to school, and by the aid of these busy fingers, whole families have been relieved and comforted, both white and black. At the same time, in the chapel, the larger boys are being trained in elocution—thus are these young people getting ready for life's great work. And we expect they will do it well.

MEETINGS.

For some time past, on Monday evenings, we have had very interesting inquiry meetings, attended for the most part by the more advanced pupils of the

day schools. Some seem to think "to get religion," they must "get happy and shout;" but this idea, and the plantation melody, like the Indian and the buffalo, recede before the advancing tread of intelligence. We have had several very interesting conversions. Our general prayer meeting on Wednesday evening is well attended, and the time well improved.

THE SABBATH SCHOOL

is very interesting and well attended. The pupils are already studying the life of Christ; taking up the particulars of his eventful career, in the order of time.

THE PREACHING

is intended to be instructive and practical. Congregations average about one hundred of the best portion of the colored people; evening audience is usually the larger. One man said, "I am a Methodist, but some how I understand you better than our colored preachers, and I think I shall come to Howard Chapel as long as you stay here." A higher standard of Christian living is constantly pressed, and with a perceptibly good effect, while every vice is handled without fear. Even the user of tobacco is held to account for defiling the temple of the Holy Ghost, and wasting the money of a precious Saviour. "For we must all appear before the judgment seat of Christ."

THE PEOPLE—THEIR ENERGY.

The colored people of this city employed a physician, a Boston man, to vaccinate their poor; a week later the authorities ordered the same throughout the city for the whites. A school board for promoting popular education, and if possible, to bring about a free school system, at an early day, was organized the first of January. If I mistake not, it is the first school board of the kind, ever organized in this section of the country.

THEIR CONDITION.

Most of them are very poor; some have perished during the cold weather for want of proper food and clothing; still as a class, they are fast rising in the scale of being. Already quite a number have secured small lots; and have gathered around them a few of the comforts of life. The rose, the vine, and the peach-tree promise elegances and luxuries. I am certain no Radical will ever have good

reason to regret his effort to confer upon the colored man the elective franchise.

GREEKS AT OUR DOORS.

It will be remembered that some forty years ago, when the war for Greek Independence was in progress, a great enthusiasm was kindled and large collections were made throughout our country in their behalf. Some ladies in Virginia called on the distinguished and eccentric John Randolph to ask aid for the Greeks. He took them to his door, and pointing to about three hundred slaves at work, said: "Ladies, the Greeks are at your doors!" This singularly sarcastic man never made a more pointed rebuke. Popular philanthropy, pleading for Greeks four thousand miles away, while Virginia's despised *sons and daughters*, by a double tie, were unheeded. The words, "The Greeks are at our doors," have a most impressive application to us at this hour.

We would not turn away a penny from suffering humanity in any nation under heaven, but we would plead with every American citizen in behalf of four millions of the most wretched of our fellow-creatures, who, by the sins of our own people, are thrown helpless at our doors. They are not here by their own wish or agency; the cupidity and cruelty of our own nation have brought them here, and kept them in a condition as near to that of brutes as it has been possible for human beings to be degraded. Our wickedness has forged their chains—has kept them in the most abject condition—and has inflicted upon them monstrous outrages, making even the attempt to teach them to read a heinous crime, and declaring to the world, through a high judicial officer, that they have no rights which a white man is bound to respect.

Truly the Greeks are at our doors! and at our doors are the sin and the shame of their helplessness and agony; on every man's threshold they lie, in their ignorance and debasement, houseless, naked and starving. What man, woman or child does not owe them a debt; who, for our comfort and wealth and luxury have been for generations the hewers of wood and drawers of water for the whole nation, without compensation.

That debt can never be paid until their personal safety is secured, their industry generously rewarded, their calls for instruction answered, their religious necessities supplied, and their citizenship and Christian brotherhood acknowledged and peacefully enjoyed.

Until then every man's conscience should be burdened, and our influence, our prayers and our offerings be freely, perseveringly and cheerfully given.

T.

American Missionary.

NEW-YORK, APRIL, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

LIST OF TEACHERS—THEIR SUPPORT.

We invite the attention of our readers to the list of teachers published in this number of the Magazine. Those who have noted our work carefully, will see that we here show an aggregate of *over one hundred* more laborers than we have ever employed before.

We did not act without forethought in sending out so many. The ratio of our increase of receipts last year, and the vote at our Annual Meeting, recommending that we raise and expend \$400,000 in cash this year, would have encouraged us to send more. That we did not exceed the *demand* from the South for teachers, may be seen, if our readers will take the trouble to read an article on another page, headed, "Between Two Fires." Indeed we take to ourselves some credit for caution and resistance to impertunity, in view of the facts there stated.

But our receipts are falling below our estimates. We know that trade is dull, but there are those who do not feel the stringency in business, and to them we appeal; and we also appeal to the many who, though they are touched by this pressure, yet gratefully consider the many blessings left to them as compared with the helpless ones at the South who, hungering for bread, hunger still more for knowledge.

THE AMERICAN PROBLEM.

The late action of Congress, giving the ballot to the people of color of the South, on the basis of manhood, is cause of thanksgiving to God. This great event, while it enlarges their liberty of action, increases their responsibility, and the necessity of their education, and of every possible effort for their general improvement, and also for the counteraction of mischiefs designed for their demoralization, and to defeat all the high ends of their enfranchisement.

In view of the anticipated early conventions of the whole people in the rebel States, for the organization of governments, in which the colored people will participate, every shield should be thrown over them, to guard them against the practice which the ruling politicians of the South have exercised with so much success, over the poor whites, by steeping them in strong drink, preparatory to elections.

This Association among its educational and moral means, will endeavor to promote everywhere among this people the cause of Temperance, and to create such a public sentiment against the use of intoxicating drinks, as will lead them *en masse* to fight as valiantly against Intemperance as they did for Freedom and the Union.

But not only is this immediate evil to be guarded against, but the great problem of the American people is the fitting of these new made voters for the healthful and proper exercise of this vast power. If these people, under the influence of knowledge and virtue, enter upon the responsible duties of citizens, they will add much to the real political strength of the nation, but if they are left to the power of intemperance, to the intimidations of their former masters, or to the wiles and control of demagogues, how can this precious boon be other than a curse to themselves, and to our common country, theirs and ours?

Is there not here a call for prayer and earnest effort, that the Freedmen may be saved from the impending evil in their new position, and be led to the intelligent and virtuous exercise of the inestimable boon conferred upon them.

BETWEEN TWO FIRES.

The officers of this Association have often taken occasion to allude, in public addresses and in the pages of this Magazine, to the difficulty of their position between the urgent appeals of those who wish to go South as teachers, and the still more importunate entreaties of the colored people, for schools. The "position" is becoming almost too warm to be much longer tolerable or tenable unless the "reserves" can be brought up in the form of speedy and special contributions from those who feel that the battle *must be won* for the Freedmen by their education and elevation. But we despair of adequate help by simply calling for it. We propose to let our readers catch a glimpse of the two fires between which we are placed; and first,

FROM THE NORTH.

We have applications from hundreds of apparently well qualified and devoted women (teachers), who are ready and anxious to go, and who seem to be constrained thereto by the love of Christ. They plead for the opportunity to carry the blessings of education, and the consolations of religion to the ignorant and destitute of the South, but cannot go without some support. They hear the imploring cry, and answer, "Here am I, send me;" but they cannot be sent except the friends of God and humanity furnish the means.

FROM THE SOUTH;

appeals for more teachers are coming from all quarters, forwarded by Bureau officers and our own superintendents and teachers.

The Bureau Superintendent of Education for Alabama writes:

MONTGOMERY, Ala., Feb. 14, 1867.

I fear I have called upon you almost too heavily. I am very anxious to have more teachers. Have houses rented standing empty for want of teachers. Send us a good teacher for Gen. Hardee's plantation, and one dozen more if you possibly can. I want two for Girard, two for Gainsville, one for Evergreen, two more for Marion, where Mr. Steward is doing finely; two for La Fayette, &c., &c. We have the houses ready, and will pay board and transportation. Schools are getting popular. NOW IS THE TIME TO WORK. Very cordially yours,

C. W. BUCKLEY,

Sup't Ed.

Rev. S. S. Ashley, our Superintendent at Wilmington, N. C., writes:

Feb. 26, 1867.

Applications are constantly made to me for teachers, under such circumstances that I am at loss what reply to make. When the Association is expected to assume the entire support of teachers, I can answer at once. But there are cases where the Freedmen have erected or procured accommodations for schools and made preparations for the quarters and subsistence of teachers, at their own expense, asking of the Association only to pay the teacher's salary. Such a place is Halifax on the Weldon Railroad. I understand that a qualified teacher is already on the ground. She went there with the expectation of opening a private school, or of being paid by subscription. But the Freedmen having furnished school house, quarters and subsistence for teacher, have exhausted their means. The pay of teacher must come from some other quarter.

In Edgecombe County on the same railroad, there is like provision made for a teacher. She can be boarded in a pleasant Northern family, her salary only remaining to be provided for, if a person willing to teach can be found.

In Tawboro', on the Wilmington and Charlotte Railroad, about fifty miles from this city, the Freedmen, with the aid of their employers, are erecting a

school house. I am daily expecting an application for a teacher. Should he be a colored person; what shall I do? Cannot some way be devised whereby these Freedmen and planters who are helping themselves so extensively, can be supplied with teachers? I suppose that you have the same intelligence from other States, and I must be satisfied and grateful for my proportion of your means and teachers. I am thankful that we are able to do so much. But I do hope that something can be done to enlarge your means. Are there not *individuals* who will make an extra donation of a hundred dollars each, to meet such cases as I have mentioned? I know that you will do what you can.

These are but specimens. Sec'y. Ship-herd writes, that from Louisiana alone we have application for forty additional teachers; and such is the demand that, if we had the means, and could make it known in season to the people, we could in the next three months send out five hundred teachers, for whose support we should only need to provide their small monthly salaries.

Brethren and friends, said we not truly, we are between two fires? What answer can we make to those who are so eager at once for instruction and the bread of life?

RELIEF FOR SUFFERING IN THE SOUTH.

The present distress in large sections in the South from famine of bread and destitution of clothing, has elicited the sympathy of the North, and increased supplies are going forward for the suffering. We rejoice that appeals are meeting with a generous response, and we are gratified that as an Association we have been permitted to do something towards mitigating this distress. We have sent a large amount of clothing, and our missionaries and teachers have been most diligent and discriminating dispensers of food, fuel and clothing. Doubtless many of our friends are considering the question of duty in regard

to them any appeals for the relief needed. We cannot refrain from saying that for immediate and judicious distribution, we are sure that no new arrangements can be made that will more effectively accomplish the object than ours, which are adequate to the distribution of any amount of supplies that may be forwarded to us.

NORTH CAROLINA.

From H. S. Beals.

BEAUFORT, March 1, 1867.

My expenditures for the poor this month have been larger than ever before. The winter has been unusually severe, and an untold amount of suffering has resulted from this unusual inclemency. Some families have been shut in their homes for days together, by fierce winds, and compelled from necessity to burn their uncouth bedsteads and stools to keep from freezing. And even portions of their houses at the farthest extremity from fire, have been demolished to keep up the last spark, till the storm ceased. Sometimes a shivering child has come to the mission house barefoot late in the winter night, for a handful of wood, to keep mammy and the baby from freezing. The claims of hunger have been pressing indeed. I have distributed in the month one barrel of flour, bestowing from two to five pounds to a family. I have expended thirty dollars for food, mostly for sick people. These cannot go for rations, and are out of sight of the Bureau officers. Late one Saturday evening we found five families, two of them white, without a morsel of food for the Sabbath, some of them having eaten little or nothing during that day. A great many families have nothing to eat in the shape of bread from week to week. In fact, a great part of all the sickness results from the refuse of fish and oysters. The only medicine which many of these people, who sicken and die need, is wholesome

food. There is a young woman in school now, perfectly healthy, whom we raised, last year, from the borders of the grave, with nothing but little daily allowances from our table. We lately tried to raise another, sinking daily with no disease but want of vital energy. She was last year a member of Miss Dodd's school; one of her most hopeful scholars. But I am afraid our help came too late for her. Last night I spent almost the entire night, with the poor, dying sufferer. How my heart bled for the afflicted family. Day after day has the father toiled, walking two miles into the country, and grubbing ground all day to secure a crop next year for his family, while his little boy has stayed out of school to pick up oysters and clams, often with bare and bleeding feet, to keep the family from starving. Now, just as returning spring inspired them with new hope and courage, death creeps slowly into their dwelling—and it is really death from starvation. It is not for the want of *enough* so much as the want of proper food. This is no uncommon instance. We can bear all our trials, sustain all our labor in its varied phases, better than these daily and nightly visits among the abodes of lank, haggard hunger. I tremble for those whose coffers overflow, whose festal board is loaded with plenty, while these bony fingers are stretched out in vain.

Last week I started from home with half a bushel of meal for Uncle John. I knew he had nothing in his house; but when I arrived at his cheerless hut, I had dealt it all out by the way, till there was not a quart left. Around his humble cot last year he had a little garden. But the fence had all disappeared, to keep him from freezing. Said he, in trembling voice, "Brother Beals, if you had not sent me that load of wood, during the snow storm, I think there would be no need to bring me meal now." Clasping his toil-hardened hand, I said to him, "But you are happy in your suf-

ferings?" "Oh! yes, but when I draw dem rations from heaven, I want a leetle from earth." These people have the golden metal, refined amid tears and anguish. But it requires a stouter heart than mine to see them suffer without the power to relieve.

I have expended during the two months, on repairing houses for the poor and in building a small house for a soldier's widow, with a large family of children, and for food and wood purchased for the sick and starving, ninety-five dollars and ten cents, (\$95.10.)

H. S. BEALS,
Miss'y and Supt. of Schools of A.M.A.

GEORGIA.

From Miss E. W. Douglass.

SAVANNAH, Feb. 28, 1867.

Perhaps you already know, by letter from Mr. Pettibone, that Miss L.'s school and my own are broken up.

The people on the plantation had just formed a contract with the man who had it in charge. They had stipulated that they should have the control of all the houses on the place, thus securing a house for us and homes for those too old to work. A few days after, this man gave up his lease to the owners, and they promised if the people would work for them, they should have the place on the same terms as before agreed. As soon as their signatures were secured to the new contract, I was honored by a call from Mr. Rebel, who gave me a polite invitation to leave as soon as possible. He made many fair speeches, and expressed deep regret that circumstances compelled him to do this. He said he felt that I was doing a great good. I invited him to walk in and see my school, that he might be better able to judge. An involuntary start backward betrayed what his polite excuse of want of time, was intended to conceal. He said he wanted the house for a family residence,

but the people say, "He's no use for de house no how. Dem sees how you's teachin we, an' givin' we so much sense, dey's feared we git so wise dey can't cheat we." As he gave another reason to Mr. P., and still a different one to the people, I am inclined to think they are right in their supposition. The laborers all said as the contract was "not bind," they would withdraw if he would not let us stay, and sent one of their number after him to the city to tell him so, but he was unyielding. As it was late in the season for contracting, I feared they might not get employment elsewhere; besides there are many aged ones who would find it hard to leave their homes. I advised them to stay. Such mourning I never saw before, and never wish to see again.

One aunty said, "We were much confused in our minds when we lost all our year's labor, but that was nothing to dis trouble." A member of my Bible class said: "When I came in from work I was that hungry I thought I could not wait a minute for supper, but they said you were going away, and I felt as though I could never eat again." Aunt Chloe said: "When my dear husband die, I didn't drop a tear, but I can't help crying now."

The news spread, and Sabbath day many came from other plantations to our meeting. After meeting they stood around trying to contrive some way to keep us with them. As they separated they said one to another: "We must pray de Lord to help us, dat's all we can do." At noon I carried some dinner to old aunt Peggy, who is supported by her poor neighbors. As she ate, she dropped her spoon between each mouthful, to raise her hands and talk to the Lord. "O bressed Master, who's goin to gim me dis when my teachers are gone? Who will read de good word for me and make de way all so plain? O massa, don' lef 'em go!" After sermon on Monday, the good friend, whose mind

told him to bring straw when we came here, rose and said: "When I heard that our teachers were going away, I was thunderstruck. I don't know why the Lord permits it, unless for our sins. It can't be their fault. They have been faithful, but we have not given heed as we ought to their teachings. Let us cry to the Lord. He may yet provide some way for us." After meeting they crowded around to shake hands with us, but many could not speak a word.

Early next morning Mr. P. returned to the city to try what an offer of rent would do. Fearing it might be the last time we should meet our pupils, we spent most of the school-session in giving them our parting counsels. We had often talked to them of the folly of using tobacco and strong drink, and now gave liberty to those who wished, to sign a pledge that they would never use them. Thirty-nine of my pupils, and forty-four of Miss L.'s signed their names, we guiding their hands. Each one was asked separately what he was promising, and none was allowed to sign who could not tell distinctly what he was doing. Many of my school were too young to understand, and four of my boys were afraid to promise, lest they should want to take some whiskey sometime. They were willing to "promise on tobacco."

Wednesday evening, just as night school closed, Mr. P. came, and when I saw that Miss Merrick was with him, I knew that we must go. The next day the house was thronged. Many who came brought a few eggs, saying, "It is all I have to give, I wish I had something better for you." One old auntie who saw me weep said: "What for you cry, honey! We's de ones to cry. We be lef alone—nobody to do noffin' for we when we sick—nobody to show us de good way." The final parting lost much of its sadness, for the hope was given them that we shall return next year if life is spared. I trust the triumphing of the wicked in this case may be short.

SUFFERING AND RELIEF.

We regret that the want of room compels us to abridge (from the *Presbyter*) the following interesting report from one of our "missionary visitors," connected with the

FISK SCHOOL.

NASHVILLE, TENN., Feb. 7, 1867.

The condition of the people for whom we labor has been, in many respects, exceedingly sad during these winter months—their homes are so destitute of comforts, and in many cases, the means of obtaining even the necessities of life are almost entirely denied them.

Applications for assistance are constantly increasing, for each new recipient publishes the source of his benefactions, and thus our circle of dependents enlarges continually, while our supply is generally far less than the demand. It is exceedingly hard to witness suffering we cannot relieve, especially when in the midst of abundance accumulated by the toil of the needy ones.

When not engaged in teaching for a sick or absent teacher, which, of late, has been of frequent occurrence, my time is occupied in visiting from house to house, or attending to the wants of those who come to me. The stories I hear are exceedingly sad and various. One says, "please marm, give me something to eat, I havn't had anything to-day, and only a little yesterday." While feeding the hungry one, and putting up a package for those at home, another rap is heard, and some little ragged children come in. "Mammy says, will you give me a *top-coat* (a dress,) this is all I've got, and I wants a pair of shoes, too, please ma'm." Before this story is finished, another voice chimes in, "An ole woman yonder ha'nt had no fire in her house for two days. Will you send her a little wood?" Another has brought me a bag or a basket to be filled, and the next says, "Auntie is sick, and wants to see you." After covering the naked feet,

and filling the empty hands, I go with the child and find Aunt Katie very sick, with a little feeble child at her side, and another sick woman on the *same bed*, and an infant in her arms, with no one to wait on them but a little boy. The wants that could be attended to being supplied, a nurse provided, and a physician called, we go to see the woman who "has no wood." She says, "Oh! I'se so glad to see you. I never calls for help when I can help it. Since I'se been sick I'se had no way to help myself. Before I'se got *clear* down, I went to my ole master and told him of my troubles, and he gave me *one lone fifty cents*, and didn't I think how he sold *my own daughter* for \$1200. Oh me! what sorrows I'se seen. I'se been the mother of twelve children, and has had twenty-nine grandchildren, and now don't know where any of 'em is, except one daughter in Canada, and this little one grandchild you see here with me now, and we've been so poor and low that we'se had to lie in bed two days to keep us warm." Giving some food from our satchel, and some wood from the wood-yard near, we left them comfortable, and more grateful than their words could tell. One cold day I found a poor lone woman, unable to work, sitting by a pan of ashes, on which were a few smoking chips. Her borrowed stove had been taken away, and she was not able to go out to look for another. She was dependent on her neighbors for all the attention she received. She was *barefoot*. I had some stockings with me. I put them on her feet. Her eyes filled with tears, and her mouth with blessings. She knew the Lord had not forgotten her, and that he would not forsake any of his little ones, or those who do them good. "I procured a load of wood for one of her poor neighbors, and she moved into their house. At the close of school, one day, a little girl asked for a stick of wood. I asked, "What will you do with it?" "Oh! build a fire to warm grandma."

Such incidents are of constant occurrence, and the recital just given is a very just representation of my daily employment. At present I have quite a number of sick ones to care for; colds and fevers are common, and it is not strange, for the exposures to which they are subject must cause them. Most of the aged ones of my charge are earnest Christians, and I love to sit by them and listen to the rich *heart-experience* of their sad lives. Our "Uncle Edward" is now very feeble, but I almost always find him studying his Bible, and when I can spend the time he will read a chapter to me, and ask me to help him *sense* it. His wife cannot read for herself, but sits by his side eagerly feeding upon every word that falls from his lips. I look up to them with reverence, as a child in their presence. Aunt Edy's history is remarkable, and her words often very impressive. One day when I called to see her, she said: "I don't feel like saying much to-day. I've mighty torn to pieces hearing about my poor children; they've been working hard all the year, and now they can't get no pay. When I think of one thing, another thing comes right up, so I can't say much, for I don't want to say anything what's not *just right*, for I know that I has a Master to stand before, but this is mighty hard for a mother's heart." Aunt Lucy is another choice spirit, and she preaches for me many a good sermon. She says: "What is better than a happy life? This is no home for us—no rest here. What is this world? Nothing. What are we? Just like a flower—when we pull it, it looks pretty, but it soon withers away. Sometimes I really think I gets along too well. I am here alone a great deal, nobody troubles me. I puts my trust in God, and he knows I've got nothing and wants much—but not of *this* world. I just keep looking up to him, and when I've hungry I knows that if the flesh starves the soul wont. Heaven is a sweet place when we come to study about it. When I was *dead* I thought I

was hunting for Jesus, and all the time he was hunting for *poor me*. Great thing to hunt for Jesus. Christian life is the easiest life. Sinner just like Satan—just as soon go one way as another. Christian always watching and sees only one way, and it is the most loving, the most feeling, the most peaceful, and the most happy way."

We have a weekly female prayer-meeting in one of our school rooms. Sometimes our number is *small*, yet we always feel that the blessing is *great*. Several of those most regular in their attendance are deeply interested, and give evidence of a work of grace in the heart, though I know of no very recent conversions. We also hold meetings occasionally when visiting from house to house. It is very easy to call the neighbors together, especially in localities we frequently visit.

Some of our most reliable pupils have moved into the country, not being able to find employment here. A large proportion of the present number, I think, are Christians. They are especially interested in our Bible lesson and devotional exercises. One has recently had a severe trial of his faith. He is engaged in a machine shop, and his work is such that it must be attended to when the engine is not in motion. Consequently his employer has sometimes required him to work on Sabbath. Since his conversion, a few months ago, he has felt this to be a great burden upon his heart, sometimes so great that he and his wife would fast during the day. A few weeks ago the burden became too heavy, and he resolved to be free from it, whatever might be the cost. Consequently he told his employer that he could not work for him any longer unless he could have the Lord's day to himself. Not supposing his request would be granted, he considered himself out of employment, but felt very happy in his decision. "We had a happy day," said his wife. But this was not all; his request was granted, and

now they are rejoicing, and fully realizing the blessed truth of God's promises to the faithful. Such victories will be the perfection of their "elevation" though rare at present, like solitary lights, making the surrounding darkness more visible, may they be multiplied continually, until the darkness shall be no more.

C. A. CROSBY,

Missionary Teacher.

TEACHING THEOLOGY.

AUGUSTA, GA., March, 1867.

A THEOLOGICAL SCHOOL is just being opened here for colored Baptist ministers. A building is to be erected by-and-by, and a professor from the North is to take charge, but at present the school is simply a voluntary organization of brethren, meeting together for study, with such help as they can get. They have asked Mr. Prince to take charge, and he has proposed to me to assist him.

I made my first visit last night, my good friend Miss Burt accompanying me. The school is held in one of the churches, and being more than a mile away, one of the "ministers" called for us with his own horse and buggy. We had some interesting talk with him on the way concerning the new and wonderful prospects opening before him and his people.

I asked how he felt about *voting*, and he replied that he was very thankful and happy to have the privilege. I told him there were thousands of well educated gentlemen in England who did not possess this privilege, at which he seemed greatly surprised.

He said that their fathers and grandfathers had looked and prayed for such a day as this, but had died without seeing it, and wound up with the remark, "this is the Lord's doing, and it is marvellous in our eyes." Tying the horse to a tree he assisted us to alight, and we were soon in the midst of our scholars.

I had taught night-school before, but never just this kind of school. Here

were about forty ministers, of different ages, from the white-headed father in Israel to the young licentiate, every one with a book in his hand, and eager to study. They greeted us warmly, and when I said I hoped they would not have any objection to being taught by ladies temporarily, they replied unanimously that they should consider it *an honor*.

School was opened by prayer, one of the brethren called the roll, and then Miss B. and I buckled on our armor and addressed ourselves to the work of enlightening this body of divinity.

It touched me much to see a row of young ministers, every one with a *primer* in hand; licentiates, I presume, these were. Miss B. took them in hand, and afterwards attended to a Third Reader class, while I took charge of a large class in the Freedmen's Second Reader. On the front seat was a venerable old man, evidently more accustomed to the spade or the hoe than to a book. He held it up to the gas, borrowed a pair of "specs" of a neighbor, and finally succeeded in reading the first two paragraphs of the opening lesson. I confess I felt some delicacy at correcting the old gentleman for the misplacing of a letter or two, or the disregard of the commas and periods. I pictured him in the pulpit giving full vent to his native eloquence, urging his unconverted brethren to come to Jesus, or going down to the river side to administer the rite of baptism; and I almost felt as if I were offering an insult to his grey hairs. Not so he, however; his face brightened up each time I corrected him, and as he evidently enjoyed it I began to enjoy it too.

But now picture, if you can, a *ministers' spelling class*! Imagine my feelings as I called on the Rev. Mr. ——— to spell w-o-r-l-d, and the Rev. Mr. ——— to spell b-e-a-s-t-s; a difficult word, by the way, both to spell and pronounce, and over which every one tripped and fell! I took occasion to enliven the spelling

with various little dissertations on the nature and peculiarities of the English language, the derivation of words, &c., with which they seemed highly delighted. When every one had read and spelt, it was proposed by the Rev. Mr. — that they should read the 1st chapter of Revelation, and I readily consented, advising that one should read in a distinct, audible voice, stopping at the end of each verse for the rest to criticise. My advice was followed, and proved very acceptable in its results. The pastor of the church ascended the steps of the pulpit, opened the ponderous Bible, put on the "specs" and proceeded slowly, but firmly, to read, pausing, according to agreement, for the criticisms of his brethren, and—alas for the dignity of man—of *his sister*, too; Yes, there was no way to escape the responsibility; for once it was clearly my duty to correct the preacher, standing, too, in his own pulpit! There was no hesitation on the part of his brethren! criticisms showered down freely, and I was appealed to as umpire. "You said 'sanctified' for 'signified,'" cried one, alluding to the 1st verse; you said "*the things*" instead of "*those things*," cried another, referring to the 3d. The worthy pastor stood rebuked, and submitted himself with a lowliness well worthy of imitation. We wound up our exercise by repeating, simultaneously, all the hard words in the chapter—Alpha, Omega, Ephesus, Smyrna, Thyatira, &c.

This recitation was particularly acceptable to all the students, for one of the primer licentiates had previously whispered to Miss B., "Miss, won't you please give me a Bible lesson, for they call on me to preach sometimes, and *I'm mighty tight up on the words?*"

All the theological students seemed satisfied with their teachers, and passed a vote of thanks, with a request that they would continue their services.

The same good brother drove us home, chatting pleasantly and intelligently on the way. J. A. S.

SOUTHERN TESTIMONY.

Governor Patton, of Alabama wrote, a few days ago, in his official message to the Legislature:

"The right to testify in courts, in certain cases, was extended to freedmen at your last session. The law authorizing this testimony was necessarily experimental;

but experience has demonstrated that it is productive of good results. Colored persons are permitted to testify in cases where they are interested, and when there is every inducement for false swearing which may be reasonably supposed to influence this class of witnesses. *But, even with these strong temptations to commit perjury, the testimony of freedmen has been found valuable in ascertaining the truth.* With this experience before us, I think that the public good would be promoted by removing all restraints upon the competency of freedmen to testify in our courts."

A correspondent of the New York Times, writing from Columbus, Georgia, says:

"Planters who have failed to pay their hands this year, or who have earned a reputation among the freedmen as hard and unjust taskmasters, by the manner in which they have treated them during the past year, cannot secure labor for the future at any price. On the contrary, those who have paid well, fed well, and behaved well generally toward their employees, find but little difficulty in obtaining the best of labor.

* * * * *

"It is probable that many of the freedmen will refuse to contract at all during the coming year, preferring to work by the day, week or month, as the case may be, and as their own ideas of self-interest will be best advanced. They know very well now that the labor laws of the different States are ineffectual, and that they cannot be compelled to assume obligations unwillingly. As long as they can keep clear of a charge of vagrancy, they know that they can come and go as they please. It is astonishing to observe in them what seems to be almost intuitive knowledge of their rights, and it is equally remarkable to learn from them the fact that they, in a majority of cases, know and understand their legal right under the Civil Rights Bill as well as if they had been the originators of that law themselves."

Finally, a Vicksburg paper informs us that a negro, B. T. Montgomery, has leased of Joseph Davis, brother of Jefferson Davis, for a term of years, his plantation on the Mississippi, and will work it with the help of other colored men.

The following advertisement to colored men is issued by Montgomery:

"To the Colored People:

"The undersigned having secured for a term of years the 'Hurricane' and 'Briarfield' plantations in Warren county, in this State, from Joseph E. Davis, Esq., the

proprietor thereof, proposes on the 1st day of January, 1867, to organize a community composed exclusively of colored people, to occupy and cultivate such plantations, and invites the co-operation of such as are recommended by honesty, industry, sobriety and intelligence in the enterprise.

"He hopes by the pursuit of agriculture, horticulture and the manufacturing and mechanical arts; as well as the raising of stock, to attain as much prosperity and happiness as are consistent with human nature.

"The undersigned has received assurances of full protection from the commanding general of the district. The members of the association will try to obey strictly the laws of the State, so far as they can understand them.

"The government of the association will be confined to a council selected by the community, whose duty it shall be to adopt such rules and regulations as experience shall show to be necessary for its welfare.

"An annual tax of fifty cents per acre will be collected in advance from those who take land for cultivation, which shall be strictly applied to the building of levees to guard against overflows. A tax, to be assessed by the council, will be collected from the persons and property of the community, to provide for the education of the young and the comfortable maintenance of the aged and helpless.

"Regarding the suffrage question as of doubtful and remote utility, the discussion of it and other political topics as more likely to produce contention and illness than harmony in the community, such discussions will be discouraged.

"If, unfortunately, drunken, idle and evil disposed persons find their way into the community, it will be the duty of the Council to expel them; and if the laws permit, to remove them from the community.

"In their dealings the members of the community will aim to be strictly just, and hope their humble efforts will be regarded with charity and generosity by those of superior knowledge and position, whose good opinion it will be their earnest endeavor to deserve.

"B. T. MONTGOMERY, colored.

"Formerly a slave and one of the business managers of Joseph E. Davis, Esq., (the owner of Hurricane and Brierfield plantations), on the part of the Association.

"Vicksburg, Miss., Nov. 19, 1866."

We cite these facts merely to show how correct the theory of the *Journal of Commerce* is.

FILII.

The annexed statement from the pen of the Rev. J. F. Horsley, an excellent Wesleyan Missionary laboring in the Fiji Islands, is well fitted to encourage and stimulate all who are engaged in efforts for the circulation of the Scriptures. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

"Allow me to communicate a fact, for the encouragement of the supporters of the Society, who take such great interest in Bible circulation. "In April, 1865, it fell to my lot to examine twenty-eight young men, who were recommended by our Native Ministers as candidates for the office of Local Preachers. Whilst listening to the accounts of their conversion to God, I was struck with the oft repeated mention of the New Testament, as having been the only means used by the Holy Spirit to convince them of their danger, and to point them to the 'Lamb of God, which taketh away the sins of the world.' Since that time I have carefully noticed such cases whilst engaged in my Missionary labors. From conversations, examinations and written documents, I have now ascertained that more than two-thirds of our 200 Catechists, Lay Preachers and Schoolmasters, have been aroused to a sense of their danger whilst living in sin; and have afterwards obtained peace solely through reading their Testaments, without having received any counsel, admonition, or spiritual instruction from any one.

"As these are representative men from all parts of the Windward Group of the Fiji Islands, I think we may safely conclude that the majority of those of our members who have passed from 'death unto life,' owe all their good to the study of God's Word. And when it is remembered that we have 4269 members in society with us in this circuit alone, and 432 upon trial, what a blessed fact is here brought out to the glory of God!

Home and For. Record.

EAST HAMPTON, CONN., }
March 6, 1867. }

To the Secretaries of the A. M. A.:

Information reached our little church that for \$300, you could assign them a teacher or preacher, to labor one year in any field they might choose in the South, to be their missionary in constant communication with them.

One of our brethren offered to give one 12th of the amount, others spoke favorably. As the amount required was much larger than we had ever raised for

any missionary purpose, we felt more than ever, that it could not be raised without the "power of prayer," so we took the subject, as a church, under prayerful consideration for two weeks. During this time, I collected what information I was able concerning the wants of the Freedmen, and plead their cause on the Sabbath. At the close of the services, four ladies were appointed special collectors, and men unaccustomed to give for such objects, have confessed to the power of the pleading, with five and ten dollar bills. The whole amount, and \$50 over, was raised in less time, and with greater ease, than half the same was ever raised before, by us. Young men gave \$5 and \$10, who possess little, save "three years experience in the war." Old men gave, offering to double the amount if necessary. All gave most cheerfully. Are there not hundreds of churches, that would thus respond, if thus appealed to?

I am satisfied, from our experiment, that my brethren in the ministry do not know how deeply their people would be moved by a statement of the facts of your work, and how readily they would respond to this plan of establishing a line of work, and prayers and alms direct from each church to *their* missionary in the field. Are there not one thousand churches that will give one thousand missionaries, if the pastors will lay the work upon their hearts? Lazarus is at the door of the North!

G. B. PIKE, Pastor,
1st. Cong. Ch. E. Hampton, Conn.

RECEIPTS

IN FEBRUARY 1867.

MAINE.

Augusta. John Fifeid \$100, John Dorr \$10,	110 00
Bangor. Centre Cong. Ch. \$92.50, Anniversary Penobscot Co. Aux. \$55.50	148 00
Blue Hill. Zenas Closson	10 00
Brunswick. Marshall Cram	10 00
Camden. A. How, J. How, E. D. Mansfield and A. D. Mansfield \$5 ea., N. Mansfield \$1,	21 00
Castine. Members Trin. Soc. \$17.45, and 2 b. of C.	17 45
Dennysville. Cong. Ch. \$20, T. Eastman \$3,	23 00
Freedom. W. H. B.	50
Gorham. Orth. Cong. Ch.	40 00
Kennebunkport. Coll. 2nd. Cong. Ch.	13 35
Lancaster. Orth. Cong. Ch.	11 00
Litchfield Corner. Cong. Ch.	20 00
Lovell. Cong. Ch.	15 00
Machias. Centre St. Sab. Sch.	60 54
Monson. Rev. R. W. Emerson	10 00
Rockland. Cong. Ch. & Soc.	15 00
Saccarappa. Cong. Ch. to const. Rev. Joseph DANIELSON, L. M.	80 00
South Paris. Cong. Ch., S. S. Library	

Waterford. Danl. Warren	3 00
Winslow & North Vassalboro'. Cong. Sab. Sch.	3 50
Woolwich. Mrs. Converse Trott	2 00

NEW HAMPSHIRE.

Amherst. A. E. Winchester	5 00
Antrim. Imla Wright and Others	5 00
Bristol. Coll. by Rev. S. Ketchum	9 50
Chester. \$11, Friends, 3 b. of C.	11 00
Dalton. T. Metcalf	1 00
Dover. F. A. Soc. 2 b. of C. \$162.80,	
Dublin. Mrs. L. B. R.	50
Epping. Friends, b. of C., Cash 50c.	50
Exeter. Ladies Soc. 2d. Cong. Ch. b. of C,	
Fisherville. Individuals	3 00
Franklin. Cong. Ch. and Others	61 73
Fitzwilliam. Rev. Ebenezer Potter	10 00
Groton. Parker Blood	15 50
Hampstead. Friends in Rev. Mr. Pott's Soc. \$32, Friends, 2 b. of C.	32 00
Hillsborough Centre. Rev. John Adams	9 00
Keene. Cong. Ch.	210 00
Lebanon. Thomas Choate and family \$3.50, Z. Eldridge \$2.25, F. Smalley, E. Alden and B. Choate \$1 ea., Others \$1.25,	10 00
Meriden. "Friends," to const. REV. FRANK P. WOODBURY and REV. B. R. CATLIN, L. Ms.	63 00
Milford. Joel Barker	100 00
Nashua. Olive St. Ch. \$72.09, Coll. Union Meeting \$32.46, Olive St. Ch. Pulpit Supply \$15, Pearl St. Ch. \$90.05, Sab. Sch. \$22, and 2 b. of C. \$118, Miss Agnes Duncan \$5	236 60
Nelson. Cong. Ch.	15 50
North Conway. Mrs. R. M. Colby	5 00
Orford. Cong. Ch.	15 00
Piermont. Cong. Ch.	15 00
Plymouth. Cong. Ch.	10 00
Sanbornton Bridge. P. Whidden	1 00
Troy. Jos. Jones	5 00

VERMONT.

Bakersfield. Cong. Sab. Sch.	10 00
Bradford. Cong. Ch. to const. Rev. J. K. WILLIAMS, L. M.	48 00
Bridport. E. J. Kellogg	10 00
Burlington. A few Ladies of 3d Cong. Ch. \$3.25, and b. of C. \$40, b. of C. by E. S. F.	3 25
Cabot. Lyman Clark	5 00
Cambridge. Mrs. Nancy Howe \$20, H. Howe \$10, to const. MRS. HARRIET SAYLES, L. M., Madison Safford and Mrs. C. Safford \$10 ea.	50 00
Chester. Dr. J. N. Moore \$5, Asa Davis \$1, Others \$1, and b. of C.	7 00
Coventry. Dea. Moses Pearson	4 00
Dorset. Cong. Ch.	30 00
East Guilford. Ladies, b. of C. by Mrs. J. E. B.	
Fairhaven. Cong. Ch. to const. DEB. C. REED, L. M.	36 73
Ferrisburgh. Cong. Ch. (addl.)	11 40
Lower Waterford. Rev. D. McClenning \$5, Dea. J. Carpenter \$2,	7 00
Middlebury. J. M. Boyce \$10, B. W. Foote \$2,	12 00
Montpelier. Cong. Ch.	53 92
North Landgrove. Miss M. E. C.	50
Norwich. Mon. Con. Coll. \$20.25, S. Morris \$10, S. Boardman, E. Clark, F. L. Olds, E. W. Olds, A. Buell and J. P. Tolman \$5 ea. F. Pratt, J. T. Loveland and J. W. Loveland \$3 ea. J. Dutton, E. Wadsworth, W. N. Crandall, J. Harrison, T. Hazen, J. Newton and S. Goddard \$2 ea. D. O. Gillette \$1.50, 11 Individuals \$1 ea. Others \$4.25, to const. ALBERT BUELL, EBER N. CLARK and J. P. TOLMAN, L. Ms.	100 00
Peacham. Cong. Ch.	5 00
Pittsford. S. S. Children, b. of C.	
Putney. Mrs. M. Crawford	5 00
Rutland. R. Barney	5 00
St. Albans. H. B. Todd	2 00
Salisbury. Cong. Ch. and Others \$20, John Foot \$4,	24 00

Sheldon. Cong. Ch. \$20, M. C. Coll. \$10.95, Friends, 3 b. of C.	30 95
Stowe. Cong. Ch. to const. DE A. WASH- BURN, L.M.	15 00
Waitsfield. Cong. Ch.	57 25
Waterbury. L. H. Hutchins and J. G. Stim- son \$10 ea. Friends, 2 b. of C.	20 00
West Barnet. P. B.	32
West Fairlee. Sab. Sch. by G. W. P., Supt.	8 50
Westminster. Additional.	1 25
Williston. Cong. Ch. & Soc.	26 50
Windham. Cong. Ch.	10 00

MASSACHUSETTS.

Amesbury and Salisbury. Mills Village Cong. Ch. \$36.50, Mrs. P. Jones \$2.	38 50
Amherst. Gentlemen and Ladies Benev. Assn. 1st. Parish	36 85
Andover. Rev. J. Emerson \$100, "M. E. H." \$5, Ladies Soc. b. of C. \$33.	105 00
Athol. Ladies of Rev. J. F. Norton's Soc. b. of C., Albert Ellis, b. of C.	
Attleboro. Friends, b. of books	
Auburn. Cong. Ch.	27 01
Auburndale. Nathan Mosman	10 00
Bedford. M. B. W.	50
Belchertown. S. D. Cowles' S. S. Class \$9, Mrs. R. W. Walker, \$2.50.	11 50
Bernardston. Orthodox Ch. \$10, & b. of C.	10 00
Boston. Friends, 2 b. of C. Miss Todd, bdl. of C.	
Boylston. Inf. S. S.	9 00
Bridgewater. Lewis S. Hopkins	30 00
Byfield.	20 00
Charlestown. Rev. C. B. Smith \$15, Win- throp Ch. & Soc. 4 b. of C.	15 00
Chelsea. Mrs. A. E. Pratt \$7.25, Dr. Copp, b. of C.	7 25
Chicopee. F. A. Soc. b. of C.	
Clappville. J. Meriam	5 50
Clinton. 1st. Cong. Ch. S. S.	50 00
Croton. Cong. Sab. Sch.	14 25
Cummington. W. H. Guilford	1 00
Dorchester. Sab. Sch. by Miss A. G. \$5, "An Invalid" \$3, L. Church, b. of C.	8 00
East Abington. Rev. H. D. Walker's Soc. b. of C.	
East Braintree. Young Ladies Sch.	13 00
East Medway. Friends, 2 b. of C.	
Fitchburg. Mrs. M. A. Chamberlin and J. P. Whitney \$5 ea., Ladies of Trin. Soc. b. of C. \$58.70.	10 00
Florence. E. B.	25
Framingham. Mrs. S. Brewer, G. Nourse, W. P. Temple and Miss S. A. Temple \$5 ea. Mrs. A. M. Parsons \$3.	23 00
Franklin. Sab. Sch. \$11, Mrs. A. Adams & Miss H. Daniels \$1 ea, 2 b. of C. by Miss A. G.	13 00
Gardiner. Evang. Cong. Ch.	79 00
Georgetown. Rev. Chas. Beecher's Soc. \$1, 2 b. of C.	1 00
Globe Village. Friends, b. of C.	
Great Barrington. Mrs. C. W. Hopkins and L. M. Pixley \$10 ea. Mrs. P. Chapin \$5, Mary Beckwith \$3.65.	28 65
Groton. Cong. Ch.	22 00
Goshen. Cong. Ch.	17 80
Groveland. Freedmen's Aid Soc.	36 55
Hadley. Russell Sew Soc. \$2, and b. of C.	2 00
Harwichport. Pilgrim Ch.	31 00
Haydenville. Cong. Ch. to const. GEORGE MARKES, L.M.	55 08
Holden. Ladies Fair & Coll. for a Teacher,	164 03
Holliston. Mrs. M. Rockwood \$5, Mrs. M. M. Fiske \$2.50.	7 50
Huntington. Cong. Ch. 4.15, C. C. C. 25c.	4 40
Hubardston. Otis Ware \$10, L. W. Adams \$1, A. W. W. 50c.	11 50
Lancaster. Evang. Ch. Ladies S. C., b. of C.	
Lawrence. Ladies B. Soc., b. of C.	
Lowell. E. A. W.	75
Marlborough. Union Ch. & Soc. \$30 of which to const. Wm. W. Wood, L. M.	140 00
Mattapoisett. Ladies B. Soc. b. of C.	
Melrose. Cong. Ch. \$128.85, Sab. Sch. \$11.45.	140 20
Milford. Cong. Ch.	62 00

Millbury. Simeon Hayward \$20, ——— \$10, Mrs. L. M. S. 50c., First Ch. & Soc. b. of C.	30 50
Monson. A. W. Porter \$250, Chas. Carpen- ter \$10.	260 00
Newburyport. Mr. Smith \$3, "A Friend" \$1, "A Friend" \$2.	6 00
Newton Corner. F. A. Soc. b. of C.	
Northampton. Mrs. C. L. Williston & Mrs. Lucy Lyman \$500 ea., Jared Clark \$10, E. Slate, b. of C.	1010 00
Northfield. Calvin T. Swan and Mrs. S. K. Swan \$5 ea.	10 00
North Wrentham. Cong. Ch. \$12.00, E. E. Simmons \$3.	15 60
Oakham. Cong. Ch. & Soc.	73 25
Oxford. Ladies Sew. C. b. of C. \$77.75	
Pepperell. "A Friend"	2 00
Plainfield. Evang. Cong. Ch. to const. Rev. SOLOMON CLARK, L. M.	46 00
Plymouth. Mrs. C. W. Perkins	2 50
Plympton. Cong. Ch.	8 00
Raynham. Cong. Ch. \$13, Friends, 2 b. of C.	13 00
Reading. "A Friend" \$5, Others 75c.	5 75
Rehoboth. Ladies Home Circle, half b. of C. \$50.	
Salem. Geo. Driver \$5.25, J. P. A. 50c.	5 75
Salisbury. A. L. BAXLEY to const. himself L.M.	30 00
Saxonville. M. E. Ch. 2 b. of C.	
Shelburn. C. T. Hawks	10 00
Shirley. Friends, b. of C.	
South Hadley Falls. Alonzo Bardwell (\$30 of which to const. Mrs. HARRIET W. BARDWELL, L.M.)	200 00
Springfield. Sanford St. Cong. S. S. \$10, A. T. Cowles \$2.	12 00
Stockbridge. Mrs. S. W. Jones	6 00
South Boston. "A Friend"	5 00
Southbridge. Cong. Ch. \$33.75, Joseph Kinsey \$25.	58 75
South Danvers. C. J. W.	50
South Dedham. Cong. Ch.	11 28
South Deerfield. Good S. Soc., b. of C.	
Taunton. Ladies' Freedmen's Assn.	248 97
Upton. L. Claflin \$5, Z. D. Johnson \$1.25, Mrs. Johnson \$1, Others 75c., E. T. Struther \$1.	9 00
Walpole. Orthodox Cong. Ch. \$10.29, 2 b. of C. by Miss A. G.	10 29
Warren. S. Blair \$2.50, Mrs. E. P. Cutter, Mrs. E. Carpenter and A. Bliss \$1 ea., Mrs. M. J. 50c. A few Friends, b. of C.	6 00
Watertown. B. of C. by Miss M. K., Friends, b. of C.	
Waverly. Friends, b. of C.	
Wayland. Cong. Ch. \$10, Friends, b. of C.	10 00
Wellesley. Friends, b. of C.	
Wenham. Mrs. S. Dodge	1 00
Westborough. Evang. Cong. Ch.	91 35
West Dennis. Westl. M. Sab. Sch.	18 00
West Gloucester. Cong. Ch.	8 00
Westminster. F. Lombard \$10, Ladies' Sew. Cir. of Cong. Ch. b. of C. \$53.28.	10 00
West Newton. Sab. Sch.	8 10
West Warren. Cong. Ch.	22 00
West Springfield. J. D. Eldridge \$6, Miss A. Biggs \$5, Dea. E. Eldridge \$1.	12 00
Worcester. Union Ch. Sab. Sch. \$100, for a Teacher, Thos. Edwards \$10, W. J. White \$5, F. A. Soc. b. of C.	115 00
———— "O. A. C." for Home M.	10 00
———— "A Friend"	5 00

RHODE ISLAND.

Little Compton. Ezra Wilbur \$7, T. C. Bailey \$3, A. C. Bailey and J. I. Bailey \$1.50 ea., Geo. A. Gray \$1, O. W. Simmons for Men's M. \$1.	15 00
Nayatt. Ladies of Cong. Soc. b. of C.	
Pawtucket. "A Friend"	20 00
Providence. A. S. A.	25

CONNECTICUT.

Avon. An. Coll. \$25.25, M. C. Coll. \$25, Saml H. Case \$5.	55 25
Bethlehem. Mrs. Chas. Jackson	10 00
Bozrahville. Cong. Ch.	8 55
Brookfield. Rev. Mr. Bidwell	2 00

Brooklyn. M. W. Crosby	2 00	Gorham. Rev. H. E. Woodcock	3 00
Burlington. Stephen Hotchkiss and Wife	5 00	Green Point. Ref. Dutch Ch.	19 00
Colchester. Ladies' Sew. Soc. of 1st. Cong. Ch., b. of C.		Harford. Mrs. L. C. Phillips \$6, D. Phillips \$5, Mrs. M. L. Keeny \$2, E. B. Fish \$1,	14 00
Colebrook. Mrs. M. W. C. \$1, G. M. C. 25c.	1 25	Honeoye. 1st. Cong. Ch.	50 00
Cornwall. Rev. M. I.	50	Knowlesville. Wm. Knowles \$25, Mrs. P. Gillett \$1,	26 00
Cornwall Bridge. H. Swift and G. H. Swift \$5 ea. C. R. Swift \$1.70,	11 70	La Fayette. Sab. Sch. by A. W. K.	10 00
Danbury. West St. Cong. Ch.	6 76	Lancaster. Elder James Clark to const. CHAS. EVANS CLARK, L.M.	30 00
Franklin. Wm. B. Hyde to const. himself L. M.	30 00	Le Roy. "A friend of the needy" \$25, Mr. & Mrs. Wm. Calvert \$10, Dea. A. McEwen and Mrs. Sarah Covert \$5 ea.	45 00
Glastenbury. G. M. J.	60	Leyden. Reuel Kimball \$20, bal. to const. CORNWELL WOOLWORTH, L.M., Mr. Rogers \$2, H. C. Kimball \$1, and b. of C.	23 00
Guilford. Third Cong. Ch.	36 75	Little Valley. H. S. Huntley	1 00
Haddam. 1st. Cong. Ch. Sab. Sch.	15 00	Livonia. Miss M. A. Jackman	3 00
Hartford. Alanson Work \$150, Mrs. P. Johnson and Mrs. N. Swan \$1.50, for <i>Mendi M.</i> Killingworth. Jos. P. Lane	13 00	Lowville. "Proceeds of a pic-nic" \$15, Individuals \$6,	21 00
Lakeville. Ladies Sew. Circle \$1, and b. of C. \$42,	1 00	Mexico. W. M. Ch., S. S. Class	3 00
Middle Haddam. David Dickinson	20 00	Mina Corners. Mrs. E. Thompson	1 00
Millbrook. E. Pinney and A. Barnard \$1 ea.	2 00	Moravia. Mrs. E. Huntington \$15, People of M., b. of C. \$50, Cong. Ch., a S. S. Library,	15 00
New Haven. Branch of the A. M. Association (\$60 of which to const. PROF. CYRUS NORTHROP and Miss MINNIE WARREN NORTHROP, L. Ms.) for <i>Butler School, Hampton, Va.</i> \$364.05, Miss N. Atwater and Mrs. Zebul Bradley \$25 ea. "A Friend" 5, Mrs. Chas. Atwater \$5, J. H. J. \$1, "A Friend," b. of C.	425 05	Mt. Hope. Contributions, by S. H. C.	4 00
New London. Robert Coit	100 00	Mount Kisco. Miss S. S. Smith, bdl. of C.	
Norwich. Broadway Sab. Sch. \$40.67, "A Friend" \$5, by Rev. E. M. C., 5 b. of C. by S. H.	45 67	Newark. J. H. Reeves	5 00
Norwich Town. Mr. Peck \$2, Mrs. Yerrington \$1,	3 00	New Hartford. Union Coll.	10 50
Old Lyme. Miss Mary Sill	35 00	New York. Am. Bible Soc. \$500, for <i>Siam M.</i> , Miss A. H. Woolsey \$107, Ladies of 1st. U. Ch. \$50, by Rev. Dr. B., Church of the Puritans \$10, R. Ayers \$10, 13th St. Presb. Ch. \$3,	680 00
Old Saybrook. Rev. S. Griswold and Wife \$5, Mrs. D. M. Ayer \$1,	6 00	Niagara Falls. A. H. Porter	50 00
Plainsville. Friends	3 00	North Collins. C. A. Rice, b. of C.	
Sprague. Cong. Ch.	42 00	North Litchfield. "M. I. G."	5 00
Thompson. Geo. Dike	5 00	Norwich. M. & R. Jennison	20 00
Thompsonville. Dennis Pease	1 25	Oneida Lake. Lizetta Mead	10 00
Washington. "A Friend" \$1, half b. of C. by W. C. B.	1 00	Oramel. Col. J. P. Rounselle	5 00
Watertown. F. A. Soc. \$26, and b. of C.	26 00	Otto. Rev. W. W. Norton	5 00
West Meriden. E. K. Breckenridge \$10, Peter G. Tuttle \$5,	15 00	Patchogue. E. A. O.	50
Wethersfield. Horace Wolcott \$10, Rev. C. B. McLean \$5, Individuals \$20, "Friends" by G. S. \$10,	45 00	Pompey. L. Childs	2 00
Windsor. One-and-a-half b. of C. by Dr. W. and L. T. F.		Richville. Milo Shattuck	5 50
Willington. Cong. S. S. \$12.52, Mrs. Mary B. Holt \$5, 6 Individuals \$1 ea.	23 52	Rome. B. of C. by Miss E. M. B., Sec.	
Windham. Coll. Rev. Mr. Day's Ch.	17 00	Rutland. Ladies of Cong. Ch. \$6.60, and b. of C.	6 60
Woodbury. Judah Baldwin \$90, "L." \$50.	140 00	Saratoga Springs. Mrs. A. M. Wheeler	1 50

NEW-YORK.

Albion. Mrs. S. B. Sears \$1, F. M. C. 50c.	1 50	Union Falls. Margaret B. Duncan	5 00
Antwerp. Coll. by Rev. J. H. J. bal. to const. ALONZO CHAPIN, L.M.	15 00	Union Valley. Ladies, b. of C. \$40.	
Belfast. Ladies Aid Soc. b. of C. \$50		Vermont. Mrs. Mary A. G. Sears, to const. Rev. E. P. CLISBEE, L.M.	30 50
Binghamton. Ladies F. A. Soc. b. of C.		Warsaw. Cong. Soc. \$1, and b. of C. \$47	1 00
Black Creek. Ladies, b. of C. by M. F. Brooklyn. Wm. W. Edwards \$20, Mrs. Lyman Gilbert \$5,	25 00	Waterville. John Winchel	100 00
Canoga. "A Friend of the Freedmen"	10 00	Watkins. Friends \$3, and b. of C. \$60.15	3 00
Cedar Hill. Rev. S. W. Pierson	1 00	West Chazy. Coll. \$10.96, Rev. L. Prindle, A. Bassett, Wm. Atwood & J. R. Wheeler \$5 ea. J. J. McFadden, M. Prindle, L. Bassett and B. Douglass \$2 ea. 3 Individuals \$1 ea. to const. JOHN R. WHEELER, L.M.	41 96
Champlain. First Presb. Ch. \$26.95, C. M. Clark \$1,	27 95	Westford. G. Skinner	2 00
Churchville. David Bangs \$10, J. Dewey \$2, C. Gilman and J. Hill \$1.50 ea.	15 00	Williamsburg. Miss C. Davis	2 00
Clinton. Estate Anna Trumbull \$35, C. S. Parmelee \$2, Miss E. Parmelee and Mrs. A. Gridley \$1 ea. 2 b. of C. by Mrs. A. P.	39 00	Windsor. M. Smith and L. Sanford \$5 ea. M. Sanford \$2, L. Hurlburt \$1, E. A. S. 50c.	13 50
Corning. J. G. Palmer	1 00	Wolcott. Ladies, b. of C. by L. A. B.	
Dayton. H. M.	50		
Deansville. Contributions, by Miss L. M. P.	1 00		
Dryden. Mrs. Lucy B. Eastman	10 00		
Eldytown. M. H. Ayres	4 00		
Fenner. James L. Bishop	5 00		
Fillmore. L. L. Nourse	5 00		
Fowlerville. W. McCracken \$2, Mary McCracken \$1,	3 00		
Galway. Miss N. S. Clizbe (Coll.)	6 00		
Gibsonville. "Friends of Jesus" \$1, and Cloth \$9.37,	1 00		
Gloversville. N. C. French	5 00		

NEW JERSEY.

Boonton. Rev. D. E. Megie	10 00
Jersey City. Ladies 1st. Cong. Ch. 2 b. of C.	
Montclair. J. M. Hubbard	5 00
Newark. High St. Presb. Ch. Sab. Sch.	162 95
Raritan. S. Provost, b. of papers, &c.	

PENNSYLVANIA.

Alba. C. Palmer and I. Laughead \$1 ea.	2 00
Candor. I. C.	50

Canton. Mrs. Van Namee \$2, 5 Individuals	
\$1 ea. Others \$1.50	8 50
Carlisle. M. A. J.	50
Dimock. Individuals, by Miss L. C. G.	1 50
Dundaff. Cong. Welch Ch.	103 00
East Canton. Rev. S. P. Gates, J. Ferguson	
and C. P. Wright \$2 ea. 14 Individuals \$1 ea.	20 00
Farmington. Cong. Ch. \$13.53, Sab. Sch.	
47c.	14 05
Greenville. G. Bond \$5, J. Madison Bean \$5,	10 00
Hebron. Miss E. C. H.	50
Hyde Park. H. I. Phillips, for Home and	
Foreign M.	25 00
Indiana. James Hamilton, Sen. and Others	1 00
Le Raysville. "A Friend"	1 00
Le Roy. 21 Individuals \$1 ea. Others \$8.25,	29 25
Lock Haven. A. B.	50
Meadville. Friends \$20, and F. A. Soc. \$10,	
by Miss S. H. C., W. F. Clark \$5, and b.	
of C.	35 00
Mercer. L. Weaver \$5, "A Friend" \$3, by	
Miss S. H. C.	8 00
Montrose. Miss Etheridge	27 00
Mount Jackson. Miss E. J. Wright \$5, Miss	
Porter \$5,	10 00
Murrayville. W. Manor and J. Haymaker,	
Sen. \$1 ea.	2 00
Neshannock. Sab. Sch. of R. P. Ch.	73 35
Philadelphia. Friends Soc. by Miss S. H.	
C. \$41, John W. Claghorn \$25, James	
Cameron \$10, "Cash" \$25	101 00
Plymouth.	1 00
Pottsville. G. G.	25
Scranton. Geo. Coary	5 00
Smithfield. E. S. Tracy, W. Campbell, J. H.	
Webb and Mrs. R. Beach \$5 ea. C. Adams	
and N. M. Beach \$3 ea. A. Tracy & Sons	
\$3, Mrs. Mary Bird, Mrs. L. Beach, D.	
Bourne, W. A. Wood and Wm. Phelps \$2	
ea. 35 Individuals \$1 ea. Coll. in Disciple	
Ch. \$5, Others \$12.05,	91 05
Troy. N. M. Pomeroy \$10, Mrs. E. Pomeroy	
\$4, E. S. Jewel \$2, Others \$3.	19 00
Washington. Samuel McFarland \$1000, "A	
Friend" \$1,	1001 00
West Burlington. Jos. Hilton \$2.25, B. L.	
Rockwell and C. A. Johnson \$2 ea. 18	
Individuals \$1 ea. Others \$3.65,	27 90
Wilmington. S. Ligo, Jr.	1 00

DELAWARE.

Felton. Rev. John Boynton	10 00
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VIRGINIA.

Hampton. Abbie Guild	21 30
Norfolk. T. & R. Baker	5 00

DISTRICT OF COLUMBIA.

Washington. Cong. Ch. M. C. Coll.	18 20
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MARYLAND.

Baltimore. N. Noyes	1 00
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KENTUCKY.

Louisville. Mrs. E. Needham	2 00
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NORTH CAROLINA.

Wilmington. Contributions, by Rev. S. S.	
A. \$20, Williston Night School \$15.20,	35 20

SOUTH CAROLINA.

Charleston. Scholars, by Rev. F. L. C.	319 00
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GEORGIA.

Atlanta. Colored People, by Rev. E. M. C.	148 30
Macon. Freedmen, by J. A. R.	321 60

ALABAMA.

Selma. Colored People, by Rev. E. M. C.	114 55
Valhermosa Springs. Scholars, by Mrs.	
M. C. M.	21 95

TENNESSEE.

Franklin. Freedmen, by Rev. E. H. F.	17 75
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MISSOURI.

St. Louis. S. G. S.	50
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OHIO.

Bristolville. Edmund Maltby	20 00
Cadiz. R. Y. Hines \$5, Others \$2	7 00
Circleville. Mrs. E. Lutz \$2, Mrs. C. Lucky,	
Mrs. F. Shulz and Mrs. C. Doane \$1 ea.	5 00
Cleveland. J. J. Low \$30, to const. Mrs.	
CATHARINE H. BARTLETT, L.M., Freed-	
men's Ed. Soc., 3 b. of C., Individuals \$1.	31 00
Columbus. Cong. Ch. to const. TIMOTHY	
E. BOTSFORD and PERLEY J. LOFLAND,	
L.Ms.	60 00
East Toledo. Mrs. S. Brown	1 00
Hudson. L. Rogers,	1 00
Huntington. Edward West to const. HAN-	
NAH BRICE, L.M.	30 00
Jersey. Individuals	75
Johnstonville. I. Bartlett	3 50
Lodi. Sab. Sch. by Rev. S. F. P.	9 06
Mechanicsburgh. James Westgate \$1, Mrs.	
H. Leavitt 50c.	1 50
Mesopotamia. Mrs. S. O. Lyman \$18, bal.	
to const. Wm. C. Otis, L.M., A. Lyman \$2,	20 00
Milford Centre. Elizabeth Mann	10 00
Oberlin. "A Friend" for Mendi M.	2 00
Penfield. "Friends," by Rev. S. G. W.	20 00
Pittsfield. M. D. Young	10 00
Ravenna. A. Conkling	1 00
Sandusky. First Cong. Ch.	19 00
South Salem. S. Scott and Matilda Scott	
\$5 ea. D. S. Pricer \$4, Others \$1.	15 00
Strongsville. Free Cong. Ch. S. S.	10 00
Tallmadge. Richard Fenn \$25, Rev. John	
Seward \$25, Dr. Philo Wright \$20, Philo	
Wright, H. S. Carter and Mrs. A. Hanford	
\$10 ea. Dr. F. W. Upson, F. H. Wright &	
F. H. Wright, Jr. \$5 ea. Dr. L. C. Walton	
\$3, J. E. Baldwin and Clement Wright	
\$2.50 ea. Mrs. H. Sanders, L. H. Ashmun	
and C. A. Sackett \$2 ea., to const. Rev.	
JOHN SEWARD and Mrs. MARIA ASHMAN.	
L. Ms.	129 00
Troy. Individuals, by Rev. S. B. S.	3 00
Tippecanoe. Individuals, by Rev. W. McC.	3 25
Wayne. David Smilie	5 00
Windham. Miss E. Alford	1 00
"A Friend" \$5, Others \$3.33, by Rev. E. M. C.	8 33

INDIANA.

Orland. Friends in Cong. Ch.	30 00
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ILLINOIS.

Danville. Caroline Wilson	10 00
Deer Creek. W. H. L.	25
Fairview. Ref. Prot. Dutch Ch.	12 43
Farm Ridge. "A Friend"	5 00
Galesburg. "A Friend" \$2, C. W. Jones \$1,	3 00
Galesburg. J. A. Adams	1 00
Homer. Mrs. Sarah F. Hinman	2 00
Hoyleton. Cong. Ch.	25 00
Mendon. M. H. Baldwin	1 25
Metamora. Parker Morse	5 00
Princeton. Cong. Sab. Sch. to const. CHAS.	
P. LOVEJOY, L.M. \$35.50, J. S. 25c.	35 75
Plymouth. Mrs. A. M. Henderson	1 00
Quincy. Joshua Perry	5 00
Sterling. J.V. McKINNEY to const. himself	
L.M.	50 00

MICHIGAN.

Adrian. A. J. Hood	10 00
Alpena. Cong. Ch. \$68, Mrs. Farwell, by	
Rev. E. M. C. \$15,	83 00
Birmingham. Dea. S. Adams	5 00
Columbus. Cong. Ch.	12 50
Detroit. Saml. Zug \$10, Rev. C. C. Foote \$20,	30 00
Fentonville. Friends, box of C. \$111	
Houghton. W. Newcombe \$1, M. S. H. 50c.	1 50
Kalamazoo. C. H. Hurd \$1, G. P. B. 50c.	1 50
Marshall. Miss P. A. Stone \$5, F. Hotchkiss	
\$3, Mrs. L. T. Hotchkiss \$2,	10 00
St. Clair. Benj. Bissell \$5, and little grand-	
son 25c.	5 25
Thetford. Amasa Carrier	5 25
Vernon. W. K. R.	50

Union City. 1st. Cong. Ch. Sab. Sch. to
const. MARTHA P. BARBER and AMELIA W.
CHURCH, L.Ms.

55 58

WISCONSIN.

Bangor. Rev. D. H. 50
Footville. Contribution, by S. H. C. 1 00
Midin. Welsh Settlement. J. J. Davies and
Others 1 25
Portage City. H. T. Phillips 2 00
Salem. "M. E. M." 5 00
Westfield. Cong. Ch. 5 00

IOWA.

Algona. 1st. Cong. Ch. 20 00
Dutch Creek. P. F. N. 50
Gaston. Miss H. M. Williams 5 00
Grove City. Rev. E. S. H. 25
Iowa City. B. Talbot 2 00
Newton. F. A. Seymour 10 00
Pacific City. E. B. 25
Tabor. Cong. Ch. M. C. Coll. 8 55
Tipton. Daniel Marsh 1 50

KANSAS.

Grasshopper Falls. Curtis Howe 10 00

MINNESOTA.

Wilton. L. Hamiston 1 00

OREGON.

Eugene City. Edmund D. Judkins \$136.50,
T. Judkins \$1, 137 50

CALIFORNIA.

Cache Creek. E. H. 32
Los Angeles. Rev. A. Parker 1 00
Mendocino. "A Friend" 10 00
San Francisco. Thanksgiving Coll. United
Cong. Chs. \$160.46, A. A. Bancroft to const.
REV. M. B. STARR and MRS. M. HARKER,
L.Ms. \$61.37 221 83

— Collected by Capt. J. E. Bryant 130 00
— A. Conkling \$5.25, E. B. 25c. 5 50

GREAT BRITAIN.

National Freedmen's Aid Union of Great
Britain and Ireland £200, 1332 75
Richard Littleboy, Trustee, £50, 528 42
London. Frederick Tuckett £20, 132 45
Edinburgh, Scot. Free Ch. of Scotland, by
T. Nelson £53. 9s. 10d. 357 80

FRANCE.

Friends in France, by Rev. Theo. Monod 338
frances. 90 46

Received at the Chicago Office.

(\$1,479.40.)

OHIO.

Oberlin. V. Thompson 10 00

ILLINOIS.

Batavia. Cong. Ch. 26 00
Big Woods. " (addl) 1 25
Bristol. " 16 50
Buda. " 17 00
Chesterfield. " 80 00
Chicago. Union Park Cong. Ch. (addl.) 25 00
Dover. Cong. Ch. 82 25
Farmington. "Friends" 2 50
Geneseo. Cong. Ch. 45 50
Granville. Cong. Ch. \$193.62, Presb. and
Bapt. Chs. \$21.75, 220 37
Moline. Cong. Ch. (addl.) 1 00
Oneida. Cong. Ch. 114 50
Plainfield. Cong. Ch. (addl.) 4 00
Pittsfield. Ladies Benev. Soc. 4 75
Ridgfield. Presb. Ch. 34 50
Rockford. Second Cong. Ch. \$168.68, First
Cong. Ch. \$74, 242 68

Roscoe. Chas. Kerr 10 00
Royalton. Cong. Ch. 7 00
Wataga. " 28 00
Wethersfield. " 18 50

WISCONSIN.

Beloit. 2d. Cong. Ch. (addl.) 5 00
Dartford. Cong. Ch. 5 00
Emerald Grove. Cong. Ch. \$6.50, Mrs. S. \$1, 7 50
Fond du Lac. Cong. Ch. 128 00
Kenosha. Cong. Ch. (addl.) 50 00
Madison. " 69 00
Ripon. " 86 00

MICHIGAN.

Joyfield. John Torrans 5 00

— Freedmen by Rev. J. P. Bardwell 132 60

Received by the A.M.A. and W.F.A.C., Cinn., O.

(\$1,018.29.)

OHIO.

Akron. By Mrs. Craighead 5 00
Ashland. Mrs. W. 50
Cincinnati. Vine St. Cong. Ch. \$95, Rev.
H. M. Storrs \$5, 100 00
Copley. By Mrs. Craighead 10 05
Hillsborough. Bapt. Ch. 1 50
Kent and Brimfield. By Miss Hastings, for
Teachers, 150 00
Milford. A. H. Brower 10 00
Ripley. "A Friend" \$42.90, ack. in March
should have been from Presb. Ch. 1 00
Sanduskey. J. D. Whiting 3 00
Wellington. L. B. Lane 16 00
Yellow Springs. First Presb. Ch.

INDIANA.

Brown Co. Bethel Presb. Ch. 5 00
Columbus. By Rev. R. S. Clelland 13 50
Edinburgh. By Rev. R. S. Clelland 16 75
Franklin. 20 60
Honey Creek. U. B. Ch. 3 00
Shilo. Cumberland Presb. Ch. 3 00

TENNESSEE.

Memphis. Colored People, for Schools, 137 94
Nashville. Colored People, for Schools, 8 65

MICHIGAN.

Allegan. Cong. Ch. (30 of which to const.
Miss ELIZABETH BOOTH, L.M.) 65 82
Almont. Cong. Ch. 13 50
Amanda. " 10 70
Ann Arbor. " 15 00
Beebe's Corner. " 3 80
Charlotte. Rev. W. B. Williams \$125, Cong.
Ch. \$31.57, 156 57
Chelsea. Cong. Ch. 18 46
Columbus. " 1 66
Detroit. " 40 00
Dexter. " 7 95
Le Roy. " 10 00
Lexington. Union Coll. 11 44
Mattison. Cong. Ch. 3 15
Memphis. Cong. Ch. \$26.75, Bapt. Ch. \$11.75,
to const. REV. GEO. SHARP, L.M. 88 50
New Baltimore. Cong. Ch. 16 70
Olivet. Cong. Ch. 36 70
Pontiac. " 13 75
Port Huron. Individuals \$15.50, Bapt. Ch.
\$9.25, Cong. S. S. \$5, 29 75
Port Sanilac. Cong. Ch. 7 33
Rochester. " 50
Utica. Cong. Ch. 7 97
Wayne. " 3 65

Total, \$17,486.89

W. E. WHITING,

Asst. Treas.